

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Thursday, January 6. 1709.

I Ended my last with an humble Application to the Publick, and to the *Norish Britain* Representatives now sitting in Parliament, against the Insolencies and unsufferable Abuses of the scurrilous Author I have before me *against the Church of Scotland*; but let him not mistake me, and boast, *which is his mighty Talent*, as if I was oblig'd to fly to Power for Want of Argument—No, no—Let him argue fairly as long as he will, let him abuse the *Review* at Pleasure; but he ought to keep a good Tongue in his Head when he speaks to Nations, when he speaks to a National Establish'd Church settled by Law, acknowledg'd to be professing the TRUE PROTESTANT RELIGION, and establish'd as such by the solemnest Transaction, and perhaps the best

modernd, most lasting and firmest Treaty, that ever was made in the World: When, I say, he speaks of these, and in a Nation that has acknowledg'd them, and united with them, to call their whole Constitution A REBELLION, a Rebellion against the Lord and their Bishops, N°. 24. Their Judicatories Traiterous and not to be regarded, their Ministry Illegal, and their Church Unchristian. *These are all his own Words*. I say, this is unsufferable, 'tis an Iniquity to be punish'd by the Judge, and in Justice to Scotland, in Respect to them, as united in Policy, to our own Peace, and in Honour to our newly incorporated Brethren, it ought not to be born with, nor in Honour it cannot be born with by the Government.

Now

Now for Argument, I will never fall out with him, let him use me as he will—— But when he calls Traytor, Infidel, Rebel, and such as that, he shows he wants Correction; and while he bestows that Language upon a National Establish'd Church, embrac'd by us in a Union so lately transferr'd, and in which *we promis'd them so much good Usage*, is doubly barbarous.

It follows now to examine, in whose Behalf he does this.

The Answer is short; In Behalf, 1. Of Criminals expunged for scandalous Behaviour, and cast out of God's Church, *where they pretended to be Ministers*, for atrocious Crimes, such as neither Church nor State thought fit to bear with.

2. In Behalf of the *Jacobine* Prelatists—— Such as having been cast out of the Church in *England* for the Necessity and Preservation of the Church, and to prevent unfufferable Enemies preaching Sedition here, he would have tolerated in *Scotland*, and calls the shutting up their Meetings, and forbidding them to preach, *while they reject the QUEEN's Authority, treat her Majesty as an Usurper, and professedly adhere to her pretending Rival, PERSECUTION*.

By this sort of Treatment of the *Scots*, I am brought to examine a Thing which I have hitherto carefully shunn'd, in meer Concern for Publick Peace, as knowing that Recrimination is no Defence at all; nor does the Church of *Scotland*, which is now unalterably Establish'd by the Sacred Bond of the UNION, want it; but since this Author, and the boasted Narrative which *the Party has lately publish'd falls in with it*, exclaims against the Justice of Ecclesiastick Processes, the Cruelty *as they would call it*, of the Magistrates Proceedings, the Injustice of Prosecutions about Baptizing Children, the horrid Persecution worse than Dragooning of the Ministers, the Injustice of desiring them to set their Hand to forbear the Exercise of their Ministry, and such things as these, which they say is *Turkish*,

Barbarous, and a Misery not to be express'd; the making Ministers enter into State-Controversies, take Oaths, &c. who are not acquainted with such Things, and are by Office to be concern'd only in Sacred Things—— Since these are the Complaints, and the Noise is so great against the *Presbyterians*, it puts a Necessity upon me to examine, who they are that complain thus, and who they are they complain of: And, *Secondly*, Examine a little what Treatment the Last of these receiv'd from the First, while they were under the Cruel Iron Hands of an Abjur'd Prelacy, when some of the very People now crying out of Persecution were there Task-Masters—— And in this search, we shall readily see on which side the Humanity lyes, what Spirits these People are of, if they were uppermost; what the QUEEN would have to expect from them, what the Church of *Scotland* would have to expect, and what Reason there is both to suppress their Civil and Ecclesiastick Usurpation—— And let him not be angry at the Word, for I shall be very ready to prove against him when he pleases, that *SCOTS PRELACY*, for *Scots* Prelacy and *English* Episcopacy have there Difference, when ever it shall in GOD's Judgment to plague *Scotland* be let loose there, *will be a meer Usurpation*, and ever was so—— And this far earlier, than he or all the Men of his Opinion in *Europe*, can prove a direct Apostolick Ordination of Ministers, from the Keys of Blessed St. Peter.

And before I enter into this sad Martyrology, for it will be a dreadful Story, I must make this Solemn Protest against this Party and their Authors, *for while they have not disown'd their Practices they are their Authors*, who fill the World with Clamours of the Cruelties and Persecutions, the Miseries and Hardship of the People in *Scotland*, whom we call *Jacobites*, *for they only are touch'd*, and who falsely call themselves the *Episcopal Church*, viz. That it is with great unwillingness that I enter into this Enquiry, that the Stories will be so black and so barbarous, that they ought not to be spoken of in a Protestant Nation; That the Party ought to blush for the very Protestant Religion, and never more complain, either of the

Parisian

Parisian Massacre, Marian Flames, Irish Murthers, or Spanish Inquisition—That when these Things are fix'd upon the very People, whose Prelatick Tyranny is now Deposed; Foreign Nations will rather wonder, that when the Poor Desolated Nation recovered the Power of Overthrowing their Enemies, they should leave one of them a Name upon the Face of the Earth, than that they should have contented themselves with Deposing their Power, without resenting upon their Persons—That when it shall appear how many of the Murderers are yet alive, and Justice is not yet executed on them; How many of the cruellest Persecutors are now complaining of Persecution; how those that took Blood, *when in their Power*, are now Clamorous at the Peoples taking only their Churches again from them; How the Butcher complains of Cruelty, the Tyrant of Oppression, the Punderer of want of Charity, and the Persecutor of hindring Religious Worship; the World will be surpriz'd, both at the Folly and the Assurance of this Party, and of their Champion, the *Rebearsal*.

They will be surpriz'd at their Assurance to solicit Liberty and Forbearance from a Nation, and a Church, who for Twenty eight Years, in which they maintain'd their *Usurpation and Tyranny*, suffer'd under them, all that a *Nero* and a *Caligula* could have contriv'd for the Destruction even of the Name of a *Presbyterian Protestant* in that Country. *They will be surpriz'd*, they should have the Assurance to complain of Prelacy being rabbled out of the five *Western Countries*, where their Usage of the poor People in the Time of their Arbitrary Dominion was such, that I have it from good Hands as their Judgment, that *should they be reponed again*, and restor'd to their Churches, they would be so conscious of their former Actions, that many of them would not dare to go down there to take Possession, unless they had as formerly a Military Power to plant the Gospel by Dragoons—A Way which it does not often thrive with.

But above all, the Age will be surpriz'd at the Folly of these People, who, knowing

that the World has such Stories *in Petto* to be told of them, *would not be quiet*, and sit still, but must needs force the Friends of the Publick to bring to Light these horrid Things, to justify the Necessity of proceeding this Way with them—That would not rest, but continue to urge us, till they put us to a meer Force of recriminating to set them out in their Colours, and to show how much the Persecution, these Men complain of, falls short of the Blessed Pattern they themselves set us in their Dealings with their innocent Brethren.

And as nothing but the Necessity of this Treatment could have extorted this from me, having been always fond of concealing the Crimes of by-gone Times, in order to a healing Temper of general Peace, so I can fairly wash my Hands of the Consequence; the Virulence and continued Insulence of the *Rebearsal* on the Church of *Scotland* being the only Cause of it.

In doing this, I foresee I shall be forc'd to go back to the Blessed Restauration of Prelatick Tyranny in *Scotland*, with the Restauration of the King; and if it happens a little plainly to appear, how Civil and Ecclesiastick Tyranny grew up together, went hand in hand, and assisted one another to ruine that poor Nation, I cannot help it. Here I shall effectually answer the Clamours of the *Rebearsal*, and the *Scotch Narrative*, against Prosecuting for Baptisms, taking Obligations not to exercise the Ministry, punishing for Preaching, &c. *Things they now call Cruel*, and shall justify them all from their own Practice, with the poor *Presbyterians*; in which, were Flesh and Blood to be consulted, they had effectually made a Rod to Chastize themselves; with this difference, betwixt their Example and the present Practice, That *PRELACY* delighting in Blood pursu'd to *DEATH*, entire Ruine and Desolation; and *PRESBYTERY* inclin'd to *Mercy*, offers no Violence, but what is extorted by the obstinacy of the Persons, and suffers it self *patiently* to be Insulted, while the Power is in its Hand to punish.

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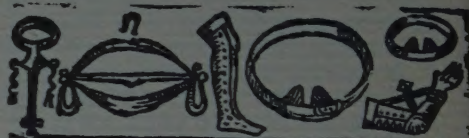
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